1: Gifford E-4,5 (1920-1921) 1929 009 Tonga 009

Coiled baskets (*katoalu*) are made by women, but never for their own use. Most of them are intended as gifts to a chief or for presents at weddings, funerals, or similar occasions. The basket may be used by the recipient, but many baskets, particularly openwork baskets, seem to be put to no practical use.

Wooden bowls were made by men who probably were *tufunga langafale*.

Tongan medical treatment is a mixture of magic and herb doctoring. (See page 338.) Most of the doctors are commoners, and may be either male or female (*tangata faitoo* or *fefine faitoo*). They are not appointed by chiefs, but usually follow the practice of a parent, thus keeping the knowledge a secret within the family. Payment (*tukutoo*) is made after a cure, in the form of a feast, during which valuable articles (*koloa*, wealth) such as tapa and mats are placed in front of the doctor. The supercisor of boys was termed *faikaukau* of *faitefe*. (See p. 188.)

While barbers, according to Mariner, might be either men or women, most of them are said to have been women. Women of chiefly rank could serve as barbers for chiefs.

TITLES OF MATAPULES AND ARTISANS

The following list includes the matapule titles which I have recorded, together with the origin of each title and the relationships of the incumbents so far as known. The titles of artisans are included, though all of them may not be strictly matapule titles. (See p. 144.)

Afeaki, matapule to the Tui Kanokupolu. Resides in Haapai.

Afu Haa Laufuli, a matapule of the Haa Molofaha, serving the Tui Kanokupolu; resides in Vavau. Anciently he was matapule to the Tui Haa Tākalaua and had a house at Fonuamotu, Tongatabu, the residence of the Tui Haa Takalaua.

Afu Haa Mango, a matapule. Residence Okoa Island, Vavau.

Ahomee, a carpenter (*tufunga fale*) appointed by the chief Ahomee in whose *tofia* at Utui, Vavau, he lives. He was preceded in title by his father and his father's father. The present holder of the title is said to be a younger brother of the chief Ahomee.

Akauola, the *toutai* (navigator) of the king of Tonga. A member of the Haa Toutai. He is said to be of Samoan descent, the Samoan form of his title being Laauola. Akauola and Moala are related.

Angakehe, a matapule in the village of Uiha, Uiha Island, Haapai, serving the chief Malupo of that place.

Faingaa, a *toutai ika* (fisherman) of Talau, Vavau Island. Perhaps this is one of the Falefa matapules, for his partner is Mapu, as with Falefa matapules.

Fakatea, ruler of Vavau displaced by Tuituiohu, the "governor" sent there by the Tui Tonga Pau. Fakatea is said to have been only a matapule.

Fakatulolo, also called Lutui and Fokololo. A matapule of the Haa Toutai, now serving the Tui Kanokupolu, but formerly serving the Tui Haa Takalaua. The first incumbent is said to have come from the Tokelau Islands. Fokololo is the name of the garment worn by people when going into the sea. The first Fakatulolo of whom I have record was succeeded by his son Siu, who was succeeded by his daughter's son Tukia, who was succeeded by his brother Ngongo. A Fakatulolo died August 5, 1897.

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

The remaining professions are followed both by mooas and tooas, with the exception of the three following, viz. *toofoonga fy cava* (barbers or shavers with shells), *tangata fe oomoo* (cooks), and *ky fonnooa* (peasants), all of whom are tooas.

Of the different professions, some are hereditary in the way before mentioned, and some are not; the latter consist of *toofoonga ta tattow* (those who perform the tattow), *toofoonga tongi acow* (club carvers, or engravers of the handle, not inlayers); and *toofoonga fy cava* (barbers). The arts followed by these are not hereditary, for they are not of that respectability to engage a man to follow any of them because his father did the same: they are practised by any one who has a natural turn that way.

But the two lowest of all, viz. the cooks and peasants, are such by inheritance, for the chiefs in whose service they may be necessarily require their services, and their children naturally succeed them, for neither of these arts require any great talent to learn; every body knows how to cook and till the ground in a tolerable degree; but those who are born to no better fate have no alternative left them, they must follow these necessary employments as the business of their life, if their chiefs command them; and to such alone the terms cook and peasants are here applied. The cook is some-

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

Hereditary.	*Toofoonga fo vaca*; canoe-builders.	Followed both by *matabooles* and *mooas*.	555
	Toofoonga fono le; cutters of whale-teeth ornaments.		461
	Toofoonga taboo; superintendants of funeral rites.		565
	Toofoonga ta maca; stone-masons, or makers of stone vaults.	Followed both by *mooas* and *tooas*.	[396]
	Toofoonga jia cobenga; net-makers.		[306]
	Toofoonga toty ica; fishermen.		[767]
	Toofoonga langafalle; large house-builders.		[324]
			[286]
Hereditary or not.	*Toofoonga ta tattow*; those who perform the tattow.		[226]
	Toofoonga tongi crow; club-carvers.		[331]
	Toofoonga fy cava; barbers or shavers with shells.	Followed only by *tooas*.	[305]
			[322]
Hereditary.	*Tangata fe oomoo*; cooks.		[306]
	Kyfonnoa; peasants.		[252]
			[241]

Property in these islands, as may easily be conjectured, consists principally in plantations, houses, and canoes, and the right of succession to it is regulated by the order of relationship, as given under the head of Nobles, p. 88, so in like manner is the right of succession to the throne. 421 428

Having now given a view of the rank of individuals in society, with reference to religion, civil government, and professional occupations; we have now to consider it in respect to old age, sex, and childhood. 128

Old persons of both sexes are highly reve- 888

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

ground, being raised about a foot, is beaten down hard, and covered with leaves of the cocoa-nut tree, dried grass, or leaves of the ifi tree: over this is laid a bleached matting, made of the young leaves of the cocoa-nut tree. The house consists, as it were, but of one apartment, but which is subdivided occasionally by screens about six or eight feet high. In case of rain, or at night, if the weather is cool, they let down a sort of blind, which is attached to the eaves of the open sides of the house: these blinds are made of long mats, about six inches in width, one above another, and rather overlapping, and are so contrived as to draw up by means of strings, like our Venetian blinds, and are then concealed just within the eaves. The common houses have not these blinds, but, in place of them, a few mats hung up as occasion may require.

TA TATTÓW, striking the tattow. This operation has already been described in the last chapter, and nothing farther is here to be said, except that Tooitonga is never tattowed at the Tonga islands; for it is not considered respectful to put so high a chief to so much pain, and if, therefore, he wishes to undergo this operation, he must visit Hamoa, (the Navigator's islands), for that purpose.

TONGI ACO'W, club carving or engraving.

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

Formerly the whole of the clubs used to be engraved, but now this ornamental work is confined to the handle: it is executed with a great deal of neatness. A shark's tooth used to be the instrument, but now they make a sort of graver out of a nail flattened, sharpened, and fixed in a handle. Instances of their neatness in this sort of workmanship may be seen in our museums, and in the engraved representations of other works.

Fy cava, shaving the beard. They have two modes of performing this operation, viz. with the two valves of a certain kind of shell, which they call *bi'bi*, and with pumice-stone: the latter is used by the party himself who requires the operation; the former by those whose profession it is to shave others. The edge of one valve being pressed horizontally against the chin or lip by the left hand, that portion of the beard which appears upon it is rubbed or filed off by the rough back of the other valve. This operation is generally performed once in about eight or ten days. The heads of infants are always kept closely shaved; but this is done with a shark's tooth by the mother.

Fe oomoo, the art of cooking. If refinement in cookery be one proof of the civilization of a people, the natives of the South Seas have